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in one tree, but a really large tree would hold even more. The pigeons were hunted in the following manner: Long poles were taken and the pigeons poked out of their nests. In this manner many would be killed very easily in one day. They are then either broiled or steeped, when they have a delicious taste. Often it is unnecessary to hunt for them after a storm because large quantities die from exposure to inclement weather. 223 [252]

Method of slaughtering animals.—According to most of the author's informants, all larger animals were opened by making two long incisions, one on each side of the chest. This information may be accepted as correct with respect to the bear, but there is less certainty as to other large animals. There are two considerations, however, which seem to make the question of agreement among informants of secondary importance: First, the considerable differences in this and kindred matters among the settlements of the Winnebago, due to the large extent of territory they inhabited and the diverse influences potent at various places; and secondly, the fact that the distribution of food was entirely a matter of courtesy between individuals, so that considerable variation in custom was both possible and probable. 252 224

According to one informant the man who killed an animal had the least to say about its distribution and generally got the poorest share. This unquestionably does not give a very accurate impression of the custom, because subsequent questioning brought out clearly the fact that the manner of distribution depended entirely on the number of individuals present at the killing of the animal, and also on the age of these individuals and their social standing. Remembering that there is no "typical" division which an Indian thinks of in the abstract, but that he always has in mind particular instances of distribution, in order to ascertain definite rules it would obviously be necessary to obtain an adequate number of representative cases in which all the possibilities based on the factors of age, number, and social standing would be duly considered. 224 425

From another individual the following information was obtained: When two people went hunting the man who killed the animal received the head, breast, feet, lungs, and heart; his companion, the hide and the rest of the animal. A feast was given afterwards, however, at which the bravest warrior received all that was properly the share of the man who killed the animal. When four went out, the eldest always got the hide; he was granted also the right to apportion the animal. This last instance seems significant in view of the fact that at the tribal hunt the rights of the individual who killed the animal were subservient to many other rights, as those pertaining to seniority and social standing, and suggests that only when one or two individuals took the rather great risks of hunting by themselves was actual killing of the animal deemed of predominating importance in the apportionment.

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powers that the creator gave them. So it will be. Earthmaker made it thus.

My son, you must fast. If you breathe upon sick people," I mean if you are blessed with that kind of power, you will be able to restore people to health. You will be of help to your people. If you can, in addition, draw out the pain from within the body of an individual, you will indeed be a help to your people. They will respect you. You will not even have to work for all your necessities, for those whom you treat will cheerfully support you as long as you live. If you should die, your name will be held in great respect and people will frequently talk about you. Ah, that man he had indeed great power!

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My son, if you are not able to fast," try at least to obtain some plants that are powerful. There are people who know the qualities of the different plants, who have been blessed by the spirits with this knowledge. It is pitiable enough that you could obtain nothing through fasting, so ask those that are in possession of these plants at least to have pity upon you. If they have pity upon you, they will bless you with one of the plants they possess, and you will thus have something to help you in life and to encourage you. One plant will not be enough. Of all the plants that cover the earth and lie like a fringe of hair upon the body of our grandmother, try and obtain knowledge of these, that you may be strengthened in life. Then you will have reason to feel encouraged. A real medicine man has even more justification for feeling encouraged than an ordinary one, because such a one has been blessed with life by the Water-spirits. If, therefore, you wish to obtain the real powers of curing people, so that you will have the power of making them arise from their sick beds, you must long and patiently wait and labor. If, however, you obtain the true powers—that is, if you obtain blessings from the Water-spirits—then some day, when your children are in need of medicine, you will not have to go and look for a medicine man, but you will only have to look into your medicine bundle. Whatever trouble your children have you will be able to cure it. Should anything be the matter with the people of your tribe they will call upon you. You can then open your medicine bundle and the individual who is wanting in life will be benefited from the stock of medicines

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" Sickness is due to the presence of some object within the body. Illness can therefore only be cured if this object is extracted. This is generally accomplished by the shaman sucking it out through a bone tube. Among the Winnebago the shaman before applying the tube squirts some water upon the afflicted person and breathes upon him. This is what the "breathing" refers to.

" That everyone who feels ill blessed with power. For those who are thus unable to obtain blessings directly from the spirits there is only one method of protection against evils left—the purchase of plants with magical properties from those who have been blessed with them. These can be obtained by any individual no matter how unconnected he has been in obtaining blessings through personal fasting. All that is needed is sufficient riches for purchasing them. Of course it goes without saying that those who have been blessed with power many and do also provide themselves with these medicines.

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like to have you put some food in your mouth now." "My niece, it is good. You have indeed made yourself 'pitiable.' You have thirsted yourself to death and I, too, pity you. If any spirit has blessed you, he has done so with good reason. I, too, once thirsted myself to death and the spirits blessed me with life. With this life, my niece, I also bless you. I will gladly partake of your feast." Thus spoke Wolf. Then Elk said, "My niece, I, too, was told to fast: and in my fast the spirits blessed me with the power of having complete control over all my actions. This dream (i. e., the blessings I obtained) I now give to you." With these blessings you will be able to live as you desire. I will now gladly partake of your food."

When they were through eating, she also ate, and then they all went home. After a while her father said to her, "My daughter, I am going to ask you a question. It is said that those who have been blessed might tell their dreams if they were asked." "All right," said the daughter, "I will tell you. Eight days I fasted and then the spirits blessed me. They told me that if at the end of four days I should place offerings south of the place known as the Big Eddy and situated down the stream the powers with which I had been blessed would be shown to me. The one who blessed me was the chief of the Wak'aⁱ'teĝ', the spirits who live in the earth. He said that Earthmaker had created him and given him great power; that he had placed him in charge of 'life.' In four days he told me, 'I will appear to you. The day on which I appear to you will be a perfect day. Whatever you wish to make for yourself, you may do. You will never be in want of anything, for you can make implements for yourself out of my body. With these I bless you, for you

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* The fast referred to here is the fast called Ha-ĝaⁱgaⁱnįⁱ Wañk'-ĝiⁿnaⁿ or Įwiⁿ'-ĝiⁿnaⁿ. It is given whenever a man or woman who has been blessed is about to break his fast. At the front it is customary, according to custom, for the latter to narrate his blessing. However, these feasts have now been discontinued for so long a time that it is extremely difficult to obtain any accurate information.

* The transference of certain blessings is very common, but, to my knowledge, it is rarely done in this manner. As a rule if a person was unable to obtain blessings, he sought to offset this handicap in life by purchasing supernatural powers from some of his more successful fellow-men. However, these powers seem to be connected almost exclusively with medicines. That blessings such as those bestowed upon individuals during their fast, such as long life, invincibility, hunting powers, etc., were transferred, does not seem probable, although it is, of course, possible. The writer was told of a number of cases where this seemed to have been the case, but on closer study it was conclusively shown that no real transference had taken place, but that in those instances where a person had said, "I transfer this and that dream to you," the transference had no validity unless the individual to whom the dream had been transferred actually fasted and obtained the same dream. An individual would in such a case always be careful to select as his "dream-heir" one who would in all likelihood obtain the same dream. It is only in this sense that one might actually speak of a transference. In those instances where a man is blessed with supernatural powers that are to extend to all his posterity there is really meant, naturally, an infinite repetition of the same blessing, one that has, however, become so certain within definite families that it might be considered automatic.